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OF

ONE HUNDRED AND SEVENTEEN

INDIAN PORTRAITS,

REPRESENTING

EIGHTEEN DIFFERENT TRIBES,

ACCOMPANIED BY

A FEW BRIEF REMARKS

ON THE

CHARACTER, &C. OF MOST OF THEM.

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More detailed Biographies will appear in the great work

ON INDIAN HISTORY,

BY COL. M'KENNEY & JAMES HALL,

Which work is now in the press of Messrs. Key & Biddle, a specimen No. of which may be seen in the exhibition room. Visitors to the Gallery will see on comparing the likenesses of this specimen No. with the portraits, with what fidelity the portraits are lithograph'd.

The portraits are copies by INMAN, from the celebrated collection in the War Department at Washington, most of which were taken from life, by KING, of that city.

The public are assured that these portraits are exact likenesses of the originals whom they represent.

Of the original Gallery at Washington, the Hon. James Barbour, late Secretary of War, and afterwards Minister to the Court of St. James, thus writes:

(COPY.) *Barboursville, Va. Jan.* 26, 1832.

"During my administration of the War Department, many Tribes of the North American Indians sent deputations of their head men, or Chiefs, to Washington, for the purpose of transacting business with the Department over which I presided. Col. M'Kenney, to whom was assigned the Bureau of Indian Affairs, suggested to me the expediency of preserving the likenesses of some of the most distinguished among this extraordinary race of people. Believing, as I did, that this race was about to become extinct, and that a faithful resemblance of the most remarkable among them would be full of interest in after times, I cordially approved of the measure. This duty was assigned to Mr. King, of Washington, an artist of acknowledged reputation; he executed it with fidelity and success, by producing the most *exact* resemblances, including the costume of each.

(Signed) JAMES BARBOUR.

Philadelphia, April 13, 1836.

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CATALOGUE.

No. 1.

Tuko-see-Mathla, or the warrior who undermines his enemy. His English name is "Hicks." This man was head Chief of the Seminoles—and is the same who at great hazard saved from massacre a number of white men who fell into the hands of a war party commanded by himself, on the borders of Georgia, during the late war. He continued firm in his friendship to the whites, and adhering to the obligations of the treaty between the United States and his people, which stipulates for their emigration, rendered himself obnoxious to *Oseola*, the present ruling Chief in Florida, whose English name is "*Powell*," who to get rid of Hicks ordered his warriors to despatch him; they did so by sending sixteen bullets through him.

No. 2.

Neamathla.—A Seminole War Chief. A man of most vigorous intellect—the bravest of the brave—wise in Council—and the determined enemy of the Whites. Despises all plans for the civilization of Indians, says the Great Spirit made them as they are, and it is not the white man's business to attempt to change them. His life will be among the most interesting of all that will be written. His views of the creation of the white, red and black man, are very peculiar.

No. 3.

Micco-Nopy.—Second Chief of the Seminoles. This man is rich in slaves, and is said to own about 70. It is said of him that being opposed to the present war, and siding with Hicks, he was told that if he did not fight, he also should die. The alternative was proposed to him at the moment when Major Dade was about to be attacked, when he lifted his rifle, shot that officer; and returned to his village, having fired but the one gun.

No. 4.

Holate-Micco—or the Blue King. A Seminole War Chief. A man that is always ready to obey a war order, and to take scalps. His fingers have doubtless been wet with the blood of the brave but overpowered officers and men of Maj. Dade's command in Florida.

No. 5.

Foke-lustee Hajo—or Craggy Black Clay. A War Chief A man of desperate character, and always ready for fight.

No. 6.

Itcho-Tustennuggee—Itcho, means Deer, and Tustenuggee, Warrior. He is therefore known by the English name of *Deer Warrior.* He was doubtless famous when young, for killing Deer, and no doubt owes his name to his success as a Deer hunter. He is a partisan Chief. One who hunts of choice, but fights when he is called upon to do so.

No. 7.

O-poth-le-yo-ho-lo—Speaker of the Muscogee, or Creek Nation. A man of strong mind, good sense, and skilful in governing the deliberations of his Councils. He presided at a council at *Tuckabatchee* on the Tallapoosa river,convened by Col. McKenney in 1827, and is represented by that gentleman to be a cautious, sensible and strong minded man. He was principle of the Creek delegation that visited Washington in 1825–6, and signed the Treaty of the 26th of January of that year.

No. 8.

Manawee-Tustennugee—Great Warrior, and a Chief among the Muscogees. This is the man who led the war party that killed the celebrated McIntosh, for having made a Treaty at the Indian Spring in 1825, by which an extensive cession of lands was made to the U. S. McIntosh was adjudged by their councils to be a traitor, and ordered to be shot. The sentence was speedily executed. His house was surrounded, he saw his fate and fell bravely, pierced by numerous bullets. Manawee was a member of the delegation to Washington, and signed the Treaty of January 1826, superceding that of 1825.

No. 9.

Se-loc-ta—A distinguished Creek warrior—and a member of the aforenamed delegation. It is said, and it is believed truly, that during the former war upon the Seminoles, who were then called *red sticks*, the commanding General of the American forces standing in his stirrups and looking round him, asked, where are the Red-sticks? Se-loc-ta being near, answered—pointing with his finger, "In that swamp." It is false, said the officer. Looking round him presently he saw the Indian striding off in the direction of the swamp—when he asked, "*where is that fellow going?* call him back." He was called back. On being questioned where he was

going, he answered firmly, and with fire flashing in his eyes, "in that swamp." What are you going there for? To let you see that I am no liar. My tongue is not forked—it is straight. You asked "*where are the Red Sticks*? I answered, in yonder swamp—You said I was a liar." Well, said the General, and how are you going to show me the Red Sticks are in the swamp—why said Se-loc-ta, with his head erect, and his hand firmly grasping his rifle, when they shoot me, you will see the smoke of their rifles! He was about to start a second time to give proof that he had told the truth, but was prevented.

No. 10.

Oche-Finceco—called Charles Cornells—a half breed. He was one of the delegation to Washington in 1826, and also signed the treaty. Nothing remarkable is known of Cornells, except that he was followed by certain black-legs who won the money he received at the Treaty of Washington, ($10,000) whereupon, he went into his loft and hung himself. He was held in much esteem by his people, who were engaged, when Col. M'Kenney was in their country, in 1827, in building a roof of split shingles over his grave.

No. 11.

Timpoochy—usually called Major Timpoochy Barnard; another of the Creek delegation to Washington, whose name is also affixed to the Treaty of 1826. A man famed for his bravery, generosity, and noble bearing. He was in alliance with the Americans in the former Seminole war, and fought valliantly and successfully under Gen. Jackson. He distinguished himself on one of the most interesting occasions by throwing himself with about a hundred of his warriors between a routed regiment of Americans and a powerful and pursuing force of the Seminoles; gave the pursuers fight, and held them in check until the regiment was rallied, when he fell into line and shared in the glory of the triumph.

Major Timpoochy Barnard is a *Uchee*.

No. 12.

Yoholo-Micco.—Micco, in Muscogee signifies, king; and Yoholo, far-off. This chief also signed the Treaty of Washington. His rank is high as a civil chief; and he was appointed to open the Council held by Col. M'Kenney, in 1827, at Tuckabatchee. He is reported to be the most fluent orator of the Tribe. His voice is most musical and silvery; and his address, as interpreted. was very fine. As his countenance

indicates, he is one of the best disposed, and most amiable men in the Creek nation.

No. 13.

Mistippe—Son of Yoholo-Micco, who accompanied his father and the delegation to Washington in 1826. A remarkable pretty boy, as his portrait testifies. He partook largely of the amiable dispositions of his father.

No. 14.

Apauly-Tustennuggee—A chief and warrior, and member also of the aforementioned delegation. A firm, brave man—and of good sense.

No. 15.

Eolo—John Stedham—half breed—and a chief among the Creeks. Member of the delegation to Washington; he also signed the Treaty. Stedham is a man of few words, but of good sense and correct habits.

No. 16.

Tus-koe-kei-Tustennuggee. Also of the aforenamed delegation. His father was the *Little Prince*—Chief of the Muscogee, or Creek nation.—A most extraordinary man, both in council and the field. His son inherited but little of his father's greatness.

No. 17.

Nah-etluc-Hopie. Another of the delegation. A Chief, and a quiet, orderly man. Peaceful in times of peace, but ready for war.

No. 18.

Yah-ha-ha-jo—or Mad Wolf. Another of the delegation. A man who, as his countenance indicates, is among the most benevolent of his race. How he ever got his name of Mad Wolf, is a mystery. A tame wolf would be too rash to indicate his character; but as to a *mad* one, he never deserved the name. He is a Creek Chief, and has the respect of his tribe.

No. 19.

Coosa-Tustennuggee—or Warrior of the Coosa. Another of the delegation. A firm, bold man.

No. 20.

Artoway—called Paddy Car—who, although only a boy of about nineteen, was United States Interpreter, and attended the delegation, in that capacity, to Washington, in 1826. He was a shrewd and intelligent fellow, and made out to pick up a good deal of property. It is believed he got into some trouble in a love affair, and had to wear the appellation of "Yo-ho-lo,' or *Far-off*. These love scrapes among the Creek Indians are often followed by the cutting off the nose or ears.

No. 21.

John Ridge—Son of the famous Major Ridge—a Cherokee. John Ridge was educated at Cornwall, Conn., and married a white wife. He is smart, persevering, and capable, as a scribe, and a man of business. He attended the Creek delegation to Washington, in 1825-6, as their Secretary

No. 22.

David Vann—Also, a Cherokee—accompanied Ridge on the occasion referred to, as Assistant Secretary—both of these Cherokees having the confidence of O-Poth-le-oholo. Vann has more of white than of red blood in him, as his portrait manifests.

No. 23.

Se-quo-ya—called in English *George Guess*, a Cherokee Chief. This man is the Cadmus of the Aboriginal race. It was he who invented the Cherokee Alphabet, and gave to his people the power over a written language. His life, when it appears in the Indian History referred to, will afford materials for the Philosopher and the Philologist—and whilst it will demonstrate his claims to the respect of mankind, will excite the general admiration.

No. 24.

Ledagie—A Creek Chief, and member of the delegation. A worthy Indian, of some mind, but nothing remarkable.

No. 25.

Tulce-Mathla—Seminole War Chief, who greatly distinguished himself in the late war. He unites caution with courage, and knows when to strike and when to retreat.

No. 26.

Mo-hong-go—An Osage Woman. One of a party of seven, her husband of the number, who were decoyed to France and other parts of Europe, by promises of gain, &c. After being exhibited in various places, the seducer of the party becoming involved, was imprisoned in France, leaving his charge to the mercy of the French people, when *La Fayette* generously stepped forward and furnished them the means of relief, and a passage home. They arrived at Norfolk. On the passage the small pox broke out among them, three or four died, of the number was *Mo-hon-go's* husband. The survivors were brought to Washington and placed in the charge of the Indian Department. They were supplied with clothing, &c. and the ways and means to reach their home, where they arrived in safety.

A slight inspection of the countenance of Mohongo will shew what an effect a sight of the civilized and stirring world had in awakening, and giving action to her intellect. The eyes of Indian women and of most of the men, are small, half closed, and are always smaller than the eyes of white people. An intellectual expression is visible in Mo-hong-go.

No. 27.

Kee-o-kuk—or the Watchful Fox. First War Chief of the Sauks, and well does his name indicate his career. He was never known to be trapped. His war exploits were always indicative of the general; he seems never to have slept; he is as cunning as watchful. This is the man who managed to prepare both the Sauks and Foxes, and the Federal Government to instal him as Chief in the place of *Black Hawk*. This Chief was conveyed, after his surrender, through our cities, and on reaching his home found the "*Watchful Fox*" appointed as his successor! Only a few words passed, when the sun of Black Hawk set forever, and *Ke-o-kuk* rose in all the splendor of the triumphant and acknowledged Chief.

No, 28.

Red Jacket. This name is familiar to all. Who has not heard of Red Jacket? He was a Seneca Chief.—Every body has heard of Red Jacket. This is not the place for his history, it will be given in the Indian work referred to. Suffice is to say, he was a real pagan, wedded to the hour of his death to his peculiar notions of faith, and dispising all innovations, whether christian or other, on his ancient prejudices. He was a man of powerful intellect, though much given to intemperance in drink, yet he was rarely

known to engage in council, or in any business of importance except when he was perfectly sober.

No. 29.

Kish-kallo-wa—nominally and legally the Shawnee Chief. A man of many battles and of great notoriety. He fought his first battle at the age of 17, and made himself conspicuous by his bravery; his family is distinguished; he is one of seven brothers, all renowned warriors, he is supposed to be from 86 to 90 years old, he lives with his daughter on the Kansas river, his band are scattered, residing the most of them on the Sabine. The life of this noted chief, as it will appear in Col. McKenny and Judge Hall's work, will be, of itself worth the cost of many of its numbers. It is full of stirring incidents.

No. 30.

Chon-man-i-coss—An Otta; Half-Chief and husband of Eagle of Delight. This was a lively, animated fellow, his wife was young and handsome, and attracted the attention of the citizens at Washington, who made her many presents, in jewellery and other things, until her husband considered her rich enough to make a prize of, and very deliberately began the work of appropriating a large portion of her beads and trinkets to himself. It is said that on arriving at, or near St. Louis, his brother and himself fell out, whereupon his brother bit off his nose, which being a somewhat irritating operation, he levelled his rifle and revenged the insult, by killing his brother. He was very proud of his head-dress, *horns* and all.

No. 31.

Hayne-Hudjime—or *Eagle of Delight.* Wife of Chon-man-i-coss, young, innocent and pretty. She lived after her visit to Washington in 1821, to reach home, and there it is said she died of meazles.

No. 32.

Terrekilaaher—A Pawnee Brave. Famous for having in 1819, rescued from the stake a female captive. His life will be extremely interesting; humanity predominates in his character, as his countenance indicates.

No. 33.

Pes-ki-lecharo—Chief of the Republican Pawnees. A firm, determined man, an expert hunter and a fearless warrior.

No. 34.

Is-ca-ta-pe. Great Pawnee, or *wicked chief.* The taking of a scalp in battle may be considered as among the most agreeable recreations of this gentleman.

No. 35.

Wan-kan-ha-kaw—or the Snake Skin, a Winnebago. A warrior, and Winnebago like, always ready to fight, except when the Sioux look upon them in a war attitude. He wears a snake skin around his head indicating his name.

No. 36.

Mon-Chonsia—or White Plume. A Kansas chief. A man respected by his tribe. Cautious, fearless and brave.

No. 37.

Kai-Pol-e-quah—or white nosed Fox, chief of the Foxes. A fellow with a well formed face, a good temper, ready for a frolic, a hunt or a fight, but well disposed towards the whites.

No. 38.

Pee-mash-ka—or the Fox winding his course. A chief among the Foxes. He may be fancied in the chase, doubling gracefully upon the mountain side, and down the valleys, in quest of game; or no less gracefully employed with his rifle, and tomahawk, and scalping knife in war.

No. 39.

Pash-she-pah-how—or *the stabber*, first chief of the Sauks. His name tells his character. He is revengeful. The dark locks that hang on either side of his neck, indicate that his vengeance is not appeased. He once made a trip of several hundred miles to kill the United States agent at Prairie Du Chein—but was interfered with, and baulked in his purpose, by Tai-mah, or *the bear whose screams make the rocks tremble!* His revenge was not satisfied when he was at Washington, in 1824, as his looks indicated. There is in him a *physical peculiarity*, which it will not do to explain here He is a strong powerful man, and unusually fat for an Indian

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No. 40.

Tai-Mah. Chief of the Foxes—or *the bear whose screams make the rocks tremble.* How he ever got such a name no one knows. As to his physical capacity for a *screamer*, he had

none when his portrait was taken. He was a thin, consumptive-looking, and feeble man. But he was a good man, much respected by his tribe, and especially by the whites for his humanity. He was one of the very few Indians of the group, who could not look upon blood and carnage with composure.

Wai-kece-hai—or the Crouching Eagle; a Sauk chief. A spirited and active warrior.

No. 41.

Naw-Kaw—or *Wood*—principal chief of the Winnebago deputation to Washington in 1828—aged about 94 years. He is of the Car-ray-may-nee family. The great object of the visit of the deputation to Washington, was, to procure a pardon for the Red Bird and others, who were confined on the charge of murder of the Gannier family, at Praire Du Chein, in 1817. *Naw-Kaw* is most accurately represented, when at the conclusion of his address to President Adams, he presented to him the calumet, or pipe of peace. He was a most worthy man, and much respected. Died a few years afterwards.

No. 42.

Sah-Col-o-quit—or Rising Cloud. A Sauk warrior. A man who has seen the enemy often, fought and won renown.

Wau-Kaun-hah-kaw—or Snake Skin, also of the Day-Kaura family, Winnebago, and Speaker. He wore, in illustration of his name, the skin of an enormous snake around his head, topped off with feathers. He was fluent, but not remarkable for feats in war.

No. 43.

Mo-nee-kaw—he who goes under ground. A Winnebago general. A chief well stricken in years, and one who has seen service. He was not remarkable for sense, but was brave and cautious, two leading characteristics of an Indian warrior.

No. 44.

Tshi-zhun-hau-Kau—he who runs with the deer. A Winnebago. A man remarkable for his genius. The rod he holds in his hand is to him what an almanac is to us. It is full of marks answering to certain calculations, as to time,

the weather, and various other things. It is his own invention. He is a warrior, and a determined, and brave man.

No. 45.

Little Elk. A Winnebago chief. One of the most insolent, noisy, drunken fellows, that ever came to Washington. Major Forsyth, who had charge of the party, had to knock him down often for his bad conduct, in return for which, he threatened to kill him. He only lacked opportunity to execute the threat.

No. 46.

Rant-che-wai-me—Female flying pigeon. An Ioway, and the youngest of the four wives of the Ioway chief—Mahaska, or white cloud. Mahaska was of the party led to Washington, by Gen Clarke, in 1824, and ranked high as a chief and warrior. After he left home, the three older wives treated the female flying pigeon with cruelty, being jealous of her. She left home, and guided by no chart or compass but her own sagacity, struck across the country, and fell in with the party about 100 miles from home. She did not appear to be over fifteen. Mahaska would, though a fine looking Indian, now and then get drunk, and when drunk, like all drunkards, he was cruel. One day while at Washington he was inflicting some of an Indian husband's privileges on the flying pigeon, when the agent hearing the scuffle hastened to their room. Mahaska heard him coming, when lifting up the window sash he stepped out, forgetting that he was two stories from the ground. He broke an arm, yet the next day rode with that arm splintered, with the deputation, over rough pavements and rougher roads, to see a big gun cast at Gen. Mason's Cannon Foundry. On their return home, Mahaska went to farming in good earnest, and became wealthy, and much respected. Whether the Flying Pigeon and the other wives made peace is not known, but the personal presence of an *Indian* husband is a certain cure for all jealous dissensions.

No. 47.

Mah-ne-hah-nah—Great Walker, Ioway chief. This man is sound in council, and brave in battle. His war-club, with its delicately touched point, has not been carried for show. He has heard the shout of battle, and the war-whoop, and joined in both; and won Indian laurels.

No. 48.

Push-ma-ta-ha. A Choctaw warrior. A man of renown.

It were useless to attempt, in these bird's eye glances, to tell of a thousandth part of the feats of this great warrior. The reader must look to the work on Indian history heretofore referred to, by Col. McKenney and James Hall, for the details of the wonderful life of this wonderful man. It must suffice here to say, that when quite a youth he crossed the Mississippi with a party of Choctaws, on a Buffalo hunting expedition, was attacked by a party of the wild Indians of the West, called the *Callageheahs*, and was totally defeated. He made his own escape, alone to a Spanish settlement, where he arrived nearly starved, having, while on his way, given a little horse that he found grazing on the plains for a single fish. He remained with the Spadiards five years; employing himself as a hunter, brooding over the plans of vengeance which he afterwards executed. Wandering back to the Choctaw country, alone, he came by stealth, in the night, to a little village of the enemies by whom he had been defeated, suddenly rushed in upon them, killed seven of the inhabitants, and set fire to the lodges, which were entirely consumed before the survivors gave the alarm. He reached home in safety, remained there six years increasing in reputation as a hunter, and engaging occassionally in the affairs of the tribe. He raised a party—re-crossed the Mississippi, his vengeance not being yet satisfied, again he surprised the town on the Red River, and killed several of their warriors without any loss on his side. He made another incursion, and took six scalps of the enemy without losing a man. He was absent on this occasion about seven months. He was not yet satisfied, but raised another party and went again, and was successful.

But we must stop—merely remarking that he was one of a delegation that visited Washington in 1824. The incidents of that visit were numerous and interesting, especially his interview with, and speech to Lafayette. He died before the business of his mission was concluded. In his sickness he said —"I shall die, but you will return to our brethren. As you go along the paths, you will see the flowers, and hear the birds sing, but Push-ma-ta-ha will see and hear them no more. When you shall come to your home, they will ask you '*where* is Push-ma-ta-ha?' And you will say to them, '*he is no more!*' They will hear the tidings like the sound of the fall of a mighty Oak in the stillness of the woods!"

He died soon afterwards, saying for his last words—"When I am gone, let the big guns be fired over me." This request was complied with. He was buried in the public burial ground at Washington, near the honoured, and honourable dead. The delegation charged Col. McKenney to have a

monument placed over his grave. It was done, with inscriptions illustrative of the man and his character.

The likeness before the reader was taken by Wood, in miniature, after death, and presented to Col. McKenney by the delegation, in token of their respect. It was enlarged, by King, to its portrait size. It is a perfect likeness.

No. 49.

Spring Frog—A Cherokee, and an early emigrant to Arkansas. A man of excellent dispositions, and very correct and honourable in all his dealings. As such men, even among Indians always are, he was respected by his people.

No. 50.

No-tin—The Wind. A chief of the Chippewas; an active, intelligent, smart Indian. A good hunter and a brave warrior.

No. 51.

Jack-o-Pa—the Six. A Chippewa chief. An exceedingly active, sprightly fellow—quick in his movements, ardent, and fond of his family. He had a fine boy at *Find-Du-lac* superior, aged about 14 years. Col. McKenney proposed to take him to Washington and educate him. Jack-O-Pa looked awhile and shaking his head, run his finger from his forehead downwards—indicating that to part from his boy, would be like *cutting him in two.*

No. 52.

Shin-gwa-Bawassin—Image Stone, principal Chief of the Chippewas. The reader must be referred for the life of this worthy old chief to the book already named. If all the indians were as good as old Image Stone, quiet would pervade their bands and peace be cultivated, yet he was a brave man, he studied and promoted the welfare of his people, defended them when their wrongs were to be redressed & lived and died, greatly respected by both Indians and white men. He was present at, and signed several Treaties with the U. States.

No. 53.

Wa-em-boesh-kaa—A Chippewa Chief, a King Saul looking sort of a man. He loved his pipe and enjoyed it, nothing very remarkable is known of him, he studies dress and ornament.

No. 54.

She-tah-wah-coe-wah-mene—Chief of the Sioux, or the sparrow that hunts as he walks. This is a sensible and worthy man, a good chief and faithful to his people. He has lived long enough to have taken part in the wars that raged for so many years between the Sioux and Chippeways, but he rose to his station of chief more by the wisdom of his council than his prowess.

No. 55.

O-kee-maa-kee-quid—the Chief that speaks, a Chippewa. He is seen in a Sioux dress, the material is deer skin died nearly black, he came by it under the following circumstances. The original owner was present with O-kee-maa-quid at the treaty of peace at Praire du Chien, the war hatchet being buried, the Sioux proposed to give his dress in exchange for the blanket and leggins, &c. of the Chippewa, saying "*we are now at peace.*" It was agreed to. The dresses being exchanged, the Sioux looked the Chippeway in the eye and said, "remember one thing, whenever you put on that dress, put your finger up and count the feathers on the top of the cap, you will feel five, I stuck one in for each scalp I took of your countrymen." This was a sly bit of Indian vengeance covered up under a shew of friendship.

O-kee-maa.kee-quid, was a tall well formed man, his legs in the painting are not duly proportioned, the lines of the leggins were followed and not of his legs. He was an active man at the treaty of Fond-du-lac, and built a Canoe for Gov. Cass. He was skilful in this business, Col. McKenny purchased his Sioux dress and accoutrements, and brought them to Washington. They are yet in the office of Indian Affairs in Washington.

No. 56.

Little Crow—A Sioux Chief. The name of this individual in his own language is "*Chaton-wah-tood-many*," or the *Sparrow Hawk that comes to you walking*. The French call him *Petit Corbeau*, the English call him Little Crow, which is the interpretation of his French name. He visited Washington in 1824, and was at that time head chief of the *Kah-poez-has* band of the *Mundaywahkanton*, and a person of some note. He claims to be, and perhaps is, by heraditary right, the head chief of the whole Sioux nation. But he has fallen into disrepute, and is at this time without any influence even in his own band. He is cunning, artful and treacherous, he is no warrior, but a good hunter. The name Kahpozhay, or Kapoja, signifies *light*, and is applied to this

band to indicate that they are more active than the other branches of the Sioux or Dacota family.

The Little Crow, has a son named Big Thunder, a fierce and terrible fellow.

No. 57.

Naa-gar-ness—or, the one who sits at the head, a Chippeway Chief. A clever good natured fellow, not particularly distinguished, except as a hunter.

No. 58.

A Chippewa. It is customary when an eye is lost, to cover it as this Indian has, sometimes with bark, except when the unfortunate is fortunate enough to have a handkerchief, when as in the portrait before us, that is used.

No. 59.

Am-e-quaw—Wooden Ladle; a Menomine Chief. A well disposed man, and one that generally has a good blanket, good leggings, &c. Nothing remarkable in his history.

No. 60.

Pa-she-nine—the good marksman, a Chippewa Chief, of ordinary distinction, not remarkable for any extraordinary qualities or deeds.

No. 61.

A Winnebago orator, part French, a sensible fluent speaker. He told President Adams, that he could speak for the white and red men, for the blood of both run in his veins. He was one of the delegation that accompanied the old chief Nau Kan to Washington, on the occasion referred to of the Red Bird's imprisonment.

No. 62.

Ke-wa-din—the *North Wind.* An old Chippewa, who has seen many battles, braved the storms of many winters, and trapped almost countless animals.

No. 63.

Amiskquew—the Spoon, a *Menominie Warrior.* A firm, determined sour tempered fellow.

No. 64.

Kai-kee-kai-maih—All Fish, a fine spirited, warlike fel-

low. It is enough to know that Ke-o-kuck chose him for his aid-de-camp.

No. 65.

Kee-me-one—the Rain, a Chippewa Chief. A funny fellow, lively and active, always ready for the chase and for the fight. He deals a good deal in paints, and ornaments himself with special regard to beauty.

No. 66.

Cor-ba-map-pa—the Wet Mouth, a Chippewa Chief. An Indian in character, even to his love of Whiskey. His mouth is not as often wet as he would like it to be.

No. 67.

On-ge-wae—Chippewa Chief. A good looking man, but not with such an overpowering intellect as might be expected from such a fine looking head.

No. 68.

O-chee-na-shink-kaa—the man that stands and strikes. A Winnebago. A man who is fearless and desperate.

No. 69.

Waa-top-e-not—the Eagle's bed. A warrior, brave, fearless and persevering.

No. 70.

Wesh Cubb—the Sweet, a Chippewa. A good, fat, comfortable looking Indian.

No. 71.

O-hya-wa-mince-kee—the Yellow Thunder. A Chippeway Chief.

No. 72.

Waa-paa-Laa—the playing Fox, prince of the Foxes. An active, off handed Indian, brave and daring.

No. 73.

Meta-koosega—Pure Tobacco, a Chippewa Warrior. Is one of the *Lac-de-Flambeau* band, of the Chippewas. This man was one of a war party raised in 1824, to go against the Sioux, they descended the Chippeway river to the Mississippi and fell in with a trader named Finley, from Praire du Chein, whom, together with the crew, they murdered. A demand

was made by the U. S. Government for the delivering up of the murderers; when twenty nine of the party voluntarily surrendered themselves, they were examined and seven of them were committed for trial, and confined at Mackinac. The remainder were discharged. The judge of the district declined trying them, on the ground of objections raised against the jurisdiction of the court. Tired of their long confinement, during the following winter they cut their way out of jail and escaped.

Gov. Cass and Col. McKenney, were charged, in 1826, when on the upper Lakes, to ascertain who the murderers were, and to demand their surrender. *Meta-Koosega*, attended the council and underwent an examination. The company were satisfied, that although he was of the party that murdered Finly, he took no part in the crime. To an answer given to a question put to him, Gov. Cass said, "*will* you put your hand ou your breast, and say that in the face of the Great Spirit!" *Meta-Koosega* looked the Governor full in the face and replied, "*Am I a dog that I should lie?*"

No. 74.

A-na-cam-e-gish-ca—a Chippewa Chief, from Rainy Lake. An uncommonly strong, well made Indian, very brave and intelligent, and came a long distance to attend the treaty of Fond du Lac Superior in 1826, as the representative of those bands that bordered the Sioux Territory. He conducted himself well at the treaty, and shewed himself to be a faithful and fearless representative of his people.

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No. 75.

Pee-che-kir—Buffaloe, a Chippewa Chief. A solid straight formed Indian.

No. 76.

Chon-Cape—an Oto Chief, or rather half Chief. A great warrior and a great talker.

No. 77.

Tensquatawa—the open door, the Shawnese Prophet, brother of Tecumthe. He who led in the battle of Tippecanoe. Here again reference must be made to the history of Col. McKenny and James Hall. The life of the Prophet will be among the most interesting of all that will be given. It would be sheer injustice to offer an incident or two in a life of such a singular, and varied character.

No. 78.

A Chappewa (or Ojuibwa) woman and child. The design is to illustrate a nursing scene, in *one* of the positions occupied in this interesting ceremony. It is not usnal for a Chappewa woman to be so well dressed, nor is this the *general* costume of the women. They usually wear a blue stroud petticoat, reaching a few inches below the knees, with leggings and moccosins, and a callico, or stroud short gown. The board to which the child is strapped is a faithful representation of an Indian's cradle. When the mother is employed in her lodge, she rests this against a tree near at hand, or a part of the lodge. If it shall chance to fall, there is no harm done, for should it fall face foremost the projecting hoop in front guards the face; or if it fall in any other direction, the arms being confined, they are secure, as is the whole body of the child.

When going from place to place, or on a journey, this cradle is placed on the back of the mother, and a bit of deer skin passing from the upper corners of the cradle or board, is brought round the forehead of the mother, as is shewn in No. 79.

No. 79.

Another Chippewa Woman—Over her usual costume, it is her good fortune to wear a blue blanket, or a square of blue stroud. This sketch would be improved, were the neck of the mother a little shorter. In all other respects the resemblance is exact.

No. 80.

Tshusick. This represents a most remarkable woman. The costume is Chippewa, except the hat. Tshusick came from Detroit to Washington by land, in the middle of the winter—1826–7. On her arrival she was the very personification of wretchedness- She wore a pair of old cast off mens' boots, a ragged cloth petticoat, over her shoulders was thrown an old blanket, and on her head she wore a callico garden or sun bonnet, suspended from her neck was a bundle of the most worthless rags—for clothing they could not be called. She was guided by a boy to the residence of the officer in charge of the bureau of Indian affairs, taken in and fed. Lodgings was provided for her at a respectable Inn, kept by Mr. Holtzman—and blue and red cloth, and needles and beads, and ribands sent to her, with a pair of moccasins from the Indian Department. In three days she had cut out and made the clothes (except the hat) that she is seen in.

Her history is altogether a most extraordinary one, and will be told in the work hertofore referred to. Suffice it to state that she spoke French so fluently, and so correctly, as to induce a French gentleman, and a scholar, to suspect that she was a young gentleman in disguise. She professed to be religious, and sought baptism. A reference was made to the minister, who conversed with her in French, and was satisfied she was sincere. She was baptized, and took the name of Lucy Cornelia Barbouer. But previous and subsequent events proved that she was not sincere. But more of this in the forthcoming history. She spoke two or three Indian dialects, and tolerably good English.

No. 81.

A full length of Keo-kuk—or the watchful Fox. The visitor will regard the half-size likeness, No. 27, as the true likeness. This is given to show the *costume* of the Sauk, and Fox warrior. It may be considered the full, or *court* dress. The staff he grasps is the genuine *war flag* of these tribes. The feathers that go out from it, are eagle's feathers, none others are used. Col. McKenney brought one to the office of Indian Affairs, where it yet remains.

No. 82.

Wau-kou—or *the snake*—a Winnebago. No. 35 represents *Wau-kon-ha-kaw—the snake skin.* Wau-kon, in Winnebago is snake; and ha-kaw, skin. This however is *the snake*, skin and all. He wears his name painted on his face and around his neck. He is a fierce warrior; and like the Winnebagoes, generally, a man ready for fight.

No. 83.

A Fox Warrior—In *one* of the attitudes of dancing. The Indians take no steps—but the motion, always violent, is up and down—sometimes one foot is up and in advance of the other, and sometimes the motion is a sort of short jump, with both feet together. For a *perfect* representation of a dance see the frontispiece to the first number of Col. McKenney and Judge Hall's work; a specimen number is on the table.

No. 84.

Ca-ta-he-Cas-sa—or *Black Hoof.* A Shawanne chief. A man of renown. He is one of the brothers of Kish-calle-wa—(see No. 29.) He died in 1831, at the advanced age of 95 or 100 years. This portrait represents him when a much younger man. In old age, or some four or five years

before his death, he was extremely wrinkled, and although his step was firm, it was short, but his eye was lively to the last. So full of interest is this man's life, and so much of Indian tradition and history are united in him, that it will require all the space allowable in the work before referred to, to do justice to this celebrated chief and warrior.

No. 85.

Ta-go-nis-co-te-yeh or, *Black-Fox*—a Cherokee Chief. A sensible and estimable man, a friend to the whites and to the peace and order of his people. That estimable agent, Major Duval, who devoted his life to the interests of his charge, and in discharge of the arduous duties of his station as Agent for the Cherokees west of the Mississippi, and for the emigrants to that country, always spoke of him as one of the best men he had ever known. His likeness was seen a few days ago by a member of his family in Philadelphia, who instantly recognised it. "I feel no hesitation, was her remark, on seeing the painting, in deciding on the likeness of Black-Fox—I knew it *immediately*."

No. 86.

Captain Lewis—a Shawanee. A sensible and brave Indian. Himself and party were in Washington in 1825, led by that worthy agent, Colonel Peire Menard. The incidents and history of Captain Lewis must be given in the work referred to. Leaving him, we will tell an anecdote of his wife, a fine looking woman, dressed in the costume of civilized life, and looking very queen-like, and wearing that title. They were on a visit to the officer's residence on the heights of Georgetown: In the garden was a mound, in the centre of which a column of some 18 or 20 feet high was planted, on which was mounted an eagle of large dimensions, with its wings partly expanded. The party were looking at this fine imitation of that bird in silence, when presently the wife of Lewis spoke in the Shawanee tongue, and said, pointing to the eagle, "*That is the bird that comes down from the sky. His eye never sleeps. He watches all things, and protects and defends all the people that live on this great island.*" The Eagle was meant, and by the *Island*, America. It is common for the Indians to call America "*this Island.*"

No. 87.

Payta-Kootha, or *Flying Clouds*, better known among Americans as Captain Reed. He is a Shawanee of the Chi-

licothe tribe, but was born among the Creeks. Although considered a brave man, he has never gained any distinction as a warrior, but is a very good hunter. He is a surly, bad tempered man. His ears render him remarkable—the outer cartilages being cut, were long ago wrapped with brass wire. The weight of the wire distended the cartilage, and there they hang, as *convenient* to the owner as *ornamental.*

No. 88.

Waa-pa-shaw, a Dacota (Sioux) Chief, a distinguished man. His life will be read, in the work referred to, with thrilling interest. We give here but a single incident. It is a council scene. Waa-pa-shaw arose, and placing himself in an attitude of studied, though apparent dignity, looked round upon the Chiefs with a menacing look. His countenance was fierce and terrible, and cold and stern were the faces upon which his piercing eye was bent. He plucked a single hair from his head, held it up before them, and then spoke in a grave and resolute tone: "Winnebagoes! do you see this hair? Look at it. You threaten to massacre the white people at the Prarie. They are *your* friends, and *mine.* You wish to drink their blood! Is that your purpose? Dare to lay a finger upon one of them, and I will blow you from the face of the earth, as I now," suiting the action to the word, "blow this hair with my breath, where none can find it." Not a head was turned at the close of this startling and unexpected annunciation, not a muscle was seen to move! Let this suffice. Waa-pa-shaw is a great Indian, and would stand high in more refined councils, especially were decision and bravery were required.

No. 89.

Wadt-He-Doo-Kaa-na—or a Chippewa (or Ojibwa) Woman. Less of a *face* likeness, than of form, dress, badge, &c. the objects it is designed to represent. She is a widow. The badge she holds represents her husband! By the laws of the tribe, a woman, on losing her husband is obliged to make a roll of his best clothing, and bind it round with his sash, if he had one, and cover it with the feathers he wore, and never to be seen, for one year without it, either on her lap, or by her side. When she feeds herself, she feeds him. If she is not seen attended by this roll, during the time allotted, she is set down as a woman of bad character, unless, meanwhile, her husband's relatives come and say, "give us that roll," when she is released from her widowhood. Indeed, so scrupulous are the Chippewa women on this score of mourning, that they often wait until

the roll is called for as aforesaid. They have been known to be *overlooked* (*a very hard case*) for as many as five years!!! Colonel McKenny's "*Tour to the Lakes*," explains all this.

No. 90.

Drew, a *Shawanee*. He came with Captain Lewis, in 1825, led by Colonel Menard. But little is known of his history. He was a man of some standing, or would not have been one of a deputation.

No. 91.

Caw-taa-waa-bee-tu, or the Snaggled Tooth, an old Chippewa. His history is pretty much lost in the past, for want of a chronicler. He was alive on Lake Superior in 1826; but has since been gathered to his fathers, to tell, of course, a mournful story of the condition of his people, and to be another witness of the wrongs they have endured.

No. 92.

A Fox Warrior. Dress and appearance resembling Ke-o-kuck, (full length,) but in place of holding *a war flag*, he holds *a war club*.

No. 93.

Kee-shee-waa—or *the Sun*, a Fox Warrior, one of Ke-o-kuk's friends. A firm, onward, fearless chief, of good character. He was with Kee-o-kuk, one of the delegation to Washington, led by Gen. Clark in 1824, and gave proof by his conduct, that in war or peace he was to be trusted.

No. 94.

I-aw-Beance—a Chippewa. A man of delicate features, fine form, great activity, and a very amiable disposition. He is somewhat of a dandy, but deals less in paint than most of his people, a little touch of green, and a slight portion of vermillion satisfied him.

No. 95.

Figured Stone. A Chippewa. A sketch taken on the upper Mississippi, or Lake Superior. Supposed to be intended for *Shin-gwa-B'awassin*, or *Image Stone*.

No. 96.

An-Pan-Tan-go—Big Elk—Maha Chief—a great orator. This man had the faculty of stirring the blood by his eloquence; and the daring to spill it when the war, he had roused

his people to engage in, summoned him to battle. He looks sleepy, but was always awake.

No. 97.

A Fox Chief.

No. 98.

Esh-Tah-hum-leah—The Sleepy Eye; a Sioux chief. One of a delegation to Washington, led by Gen. Clark, in 1824.

No. 99.

A Chippewa Chief—from a sketch in water colours, made in the Lake Country.

No. 100.

Caa-Tou-see—A Chippewa chief. A young man of great cleverness, neat in his exterior, fond of various colours, an active dancer, a good hunter, and a spirited warrior.

No. 101.

A Chippewa. A man of civilized appearance and great cleverness.

Of the few of the remaining Portraits, of which it were worth while to say any thing, there is no more space to occupy to speak of them, except Nos. 117 and 119. Of these, however, and others of interest not in the gallery, the work referred to, a specimen of which is on the table, will bear ample testimony.

The visitor will have perceived that the glances at the portraits now given, resemble only the ordinary introductions of an ordinary intercourse. Enough however has been said to make visitors acquainted with, at least, the *outlines* of most of the characters of those to whom they have been introduced.

No. 117.

Ki-on-Twog-ky—or Cornplant. This chief filled a large space in the public view for two-thirds of a century—was principal in making the treaty of *Fort Stanwix* in 1784, and was remarkable for a sound and discriminating mind. He often addressed Washington in behalf of his people and their lands, and received, at the hands of that great man, frequent marks of favour, and from his lips assurances of protection and friendship. He was, soon after the treaty of Fort Stanwix,

successfully opposed, in a speech of great power and eloquence, by *Sag-no-a-ha*, or *the Keeper awake*—called by the whites, *Red Jacket*. Of that speech, De Witt Clinton says, in one of his addresses,—"The annals of history cannot furnish a more conspicuous instance of the power and triumph of oratory in a barbarous nation, devoted to superstition, and looking up to the accuser (Cornplant's brother, who was ordained a *prophet* for the express purpose of destroying Red Jacket,) as a delegated minister of the Almighty."

The life of Cornplant, as it will appear in the work heretofore referred to, will be *full* of interest. The likeness before the visitor was taken in New York, forty years ago, by Barton, and copied from that original by Otis of Philadelphia. Cornplant lived to be nearly one hundred years old. He died a few months ago, at his village on the Allegheny River, on the borders of Pennsylvania.

No. 119.

"*Kanapima—one who is talked of*—otherwise Augustin Hamelin, jr.—is an Ottawa chief. In his veins there runs a very little of the white man's blood—but in heart and principle, he is an Ottawa Indian, who loves his people.

"In the latter part of 1835, he conducted a party of his tribe as delegates to the seat of the General Government, and was one of those who were specially appointed to make a treaty."

So much from the *pen* of Kanapima. What follows is from his *lips*. He was born at L'abercroche—(which means crooked tree)—about forty miles south of the Island of Michilimackinac, on the 12th of July, 1813. In 1829, he was sent to Cincinnati, where he remained three years in the Catholic Seminary. From Cincinnati he went to Rome, and prosecuted his studies there, in the Propaganda Fide. Returned to this country in 1834.

The Ottawas number from 4 to 5000—about 1200 of whom are Catholics, to which religious order Kanapima belongs.

His portrait is by Otis. Mr. Otis has hit off the likeness admirably.

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